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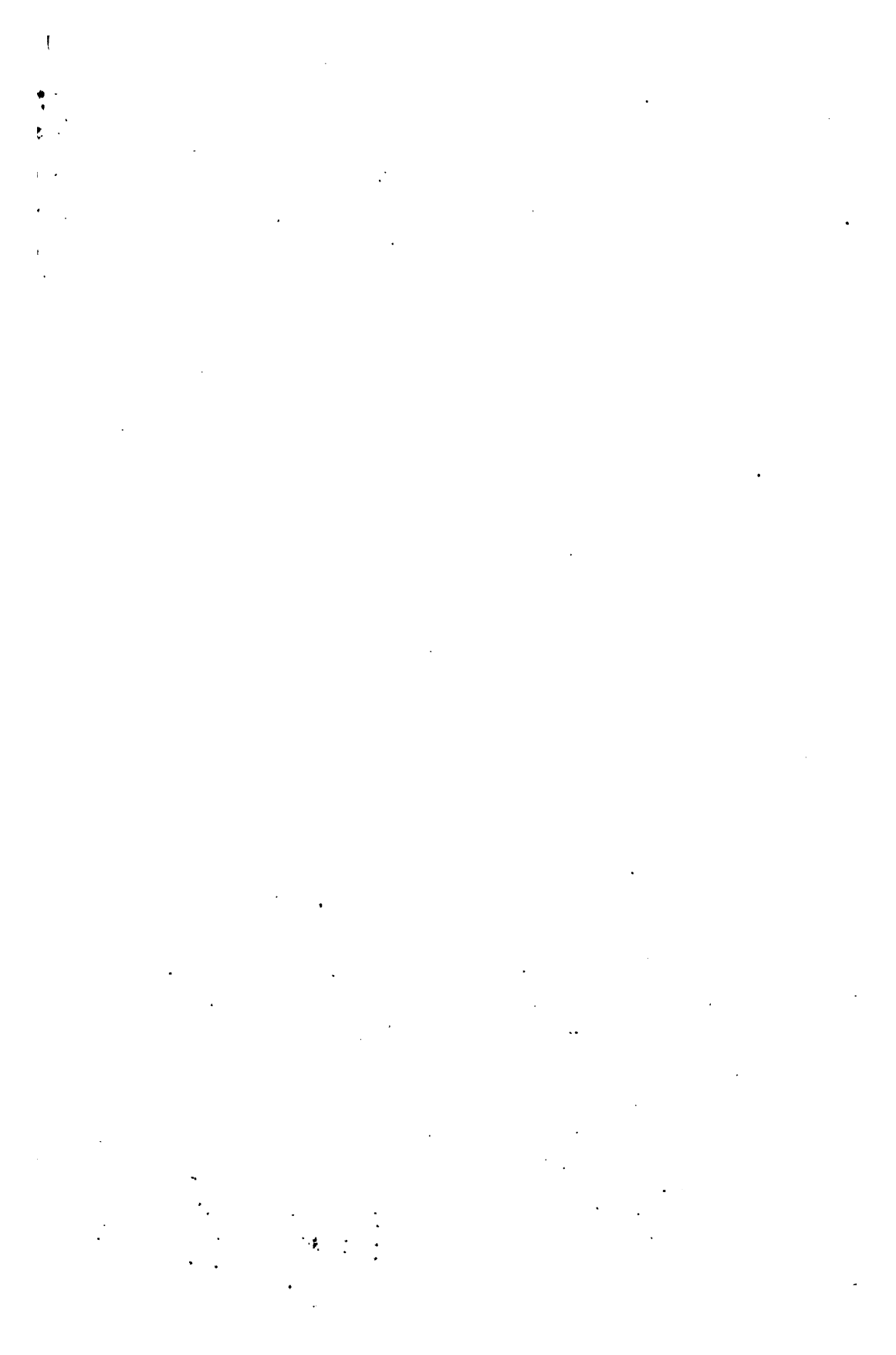
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Early English Text Society.

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The
Book of Quinte Essence
or
The Fifth Being;
That is to say,
Man's Heaben.

A tretice in englich breuely drawe out of þe book of quintis
essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after þe flood of Noe,
fadir of philosophris, hadde by
reuelacioun of an aungil
of god to him
sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460-70 A. D.

BY

FREDERICK J. FURNIVALL, M. A.

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J^r. Acland
With the Editor's comp.
18 June 1866

The Book of Quinte Essence.

or

The Fifth Being.

The
Book of Quinte Essence.
or
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That is to say,

Man's Heaben.

A tretice in englich breuely drawe out of þe book of quintis
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OXFORD:

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.,

PRINTERS TO THE UNIVERSITY.



THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom, for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of our sweet, bright, only child, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”*—to whom were credited more works than he wrote. The tract appears to be a great fuss about Spirits of Wine; how to make it, and get more or

* The Mirror of Alchimy, composed by the thrice-famous and learned Fryer, *Roger Bachon*, 1597.

less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreshwar Atmaram. The Sloane MS. I judge to be about, but after, 1460 A.D.† The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,† and has been only collated for a few passages which require elucidation. The full stops and pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

† Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

THE BOOK OF QUINTE ESSENCE

OR THE FIFTH BEING;

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

BOOK I.

With þe myȝt, wisdom, *and* grace of þe holy trynite, I write to
you a tretice in englich breuely drawe out of þe book of
quintis *essencijs* in latyn, þat hermys þe prophete and kyng
of Egipt, after þe flood of Noe, fadir of philosophis, hadde
by reuelacioun of an aungil of god to him sende. þat þe
wijsdom and þe science of þis book schulde not *perische*.
but be kept and *preserued*, vnto þe eende of þe world, of alle
holy men from al wickid peple and tyrauntis for greet *perilis*
þat myȝte falle perof. For wipinne þis breue tretis, wip þe
grace of god. I wole more determine of practif* þan of theorik.
ȝitt ben boþe nedeful / The firste and souereyneste priuyte þat
god, maker of kynde, ordeyned for mannys nede, how þat olde
euangelik men, and feble in kynde, myȝte be restorid, and haue
aȝen her firste strenkþis of ȝongþe in þe same degree þat is in
al kynde. *and* be mad hool parfiztly, except þe strok of þe
pundir blast, *and* violent brusuris, and oppressynge of to myche
betynge / Also perilous fallyngis of hiȝ placis, to myche absty-
nence, *and* opere yuel gouernaunce aȝens kynde. And also þe
teerme þat is sett of god, þat noman may a-schape. as Iob seip in
latyn / "*Breues dies hominis sunt &c.*" Forsope philosophis

[Fol. 10.]
By the grace
of God I
translate you
this Treatise
revealed to
Hermes by
an angel after
Noah's flood,
that the
knowledge of
this book
may be pre-
served to the
end of the
world.

[* practise,
MS. Harl.]
God's greatest
secret for
man's need is
how to re-
store old fee-
ble men to
the strength
of their youth,

except in case
of thunder-
blast, and
too much
fasting,
and the term
set for all
men.

[Nota.]

The purest substance of corruptible things is Quinte Essence or man's heaven.

[* Fol. 106.]

Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called, 1. Burning Water; 2. the Soul in the spirit of Wine; 3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,

nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility, [* Fol. 11.]

for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substance of manye corruptible þingis elementid. quinta essencia. þat is to seie, mannys heuene, drawe out by craft of mani. for whi. as quinta essencia superior. þat is, heuene of oure lord god, in reward of þe .iiij. elementis, is yncorruptible and vnchaungeable / riȝt so *quinta essencia superior inferior. þat is to seie, mannys heuene, is incorruptible, in reward of þe .4. qualitees of mannys body, and so it is preued naturally þat oure quinta essencia, þat is, mannes heuene, in it-silf¹ is incorruptible. and so it is not hoot and drie wiȝ fier / ne coold and moist wiȝ watir / ne hoot and moist with eyr. ne coold and drie wiȝ erþe. but oure quinta essencia awayliȝ to þe contrarie as heuene incorruptible / But vndirstonde þat oure qui[n]ta essencia is nouȝt so incorruptible as is heuene of oure lord god. but it is incorruptible in reward of composicioun maad of þe .4. elementis. and it hath .iiij. names by the philosophis. þat is to seie / brennyng watir / þe soule in þe spirit of wyn, and watir of lijf / But whanne ȝe wole concelle it. þanne schal ȝe clepe it oure quinta essencia. for þis name, and þe nature þerof, riȝt fewe philosophis wolde schewe / but sikurly þei biriede þe truþe with hem. and witip weel þat it is clepid brennyng watir. and it is no brennyng watir. forwhi. it is not moist ne coold as comoun watir. for it brennep, and so doiȝ not comyn watir. ne it is nat hoot and moist as eir. for eir corrumpiȝ a þing a-noon, as it schewiȝ weel by generacioun of flies, and areins, and sicke opere. but sikirly þis is alwey incorruptible, if it be kept cloos fro flȝt / Also it is not coold and drie as erþe. for souereynly it worchip and chaungip. And it is not hoot and drie as fier, as it schewiȝ by experience. for hoot þingis it keliȝ. and hoot siȝknessis it doiȝ away / Also þat it ȝeueȝ incorruptibilite, and kepiȝ a þing fro corruptibilite *and rotyng, it is preued þus / Forwhi. what pece of fleisch, fisch, or deed brid, be putt þerinne. it schal not corru[m]pe ne rote whilis it is þerinne / miche more þanne it wole kepe quyk fleisch of mannys body from al manere corruptibilite and rotyng / This is oure quinta essencia. þat is to seie, mannys heuene, þat god made to þe con-

¹ [MS. aiff.]

seruacioun of þe .4. qualitees of mannys body. riȝt as he made his heuene to þe conseruacioun of al þe world / And wite ȝe for certeyn þat manye philosophoris and lechis þat ben now, knowe nouȝt þis *quinta essencia*, ne þe truþe þerof / Forwhi ; god wole not þat þei knowe it. for her greet brennyng coueitise *and* vicious lyuyng / Forsoþe *quinta essencia* superior. þat is to seiþe, heuene of oure lord god bi him silf. / Aloone / ȝeueþ not conseruacioun in þe world, and wondirful influence. but by þe *vertue* af þe sunne. planetis, and opere sterris. riȝt so oure *quinta essencia*, þat is, mannys heuene, wole be maad fair wiþ þe sunne mineralle, fynyd, schynnyng, incorruptible; and euene in qualite þat fier may not appeire, corruppe, ne distroie. and þis is verry gold of þe myn. of þe erþe. or of þe floodis gaderid / for gold of alkamy maad with corosyues distroieþ kynde. as aristotle and manye opere philosophoris prouen / and þerfore good gold naturel, *and* of þe myn of þe erþe, is clepid of philosophoris sol in latyn. for he is þe sonne of oure heuene. lich as sol þe planet is in þe heuene aboue. for þis planete ȝeueþ to gold his influence, nature, colour, *and* a substaunce incorruptible. And oure *quinta essencia*, mannys heuene, is of þe nature **and* þe colour of heuene / And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt as sol þe planete makip heuene fair / and so þese two togidere ioyned schal ȝeue influence in us. and þe condiciouns of heuene and of heuenly sonne / in as miche as it is possible in deedly nature, conseruacioun and restoryng of nature lost, *and* renewyng of ȝongþe / And it schal ȝeue plenteuously heelpþe. and so it is preued by astronomy aboue. þat sterris þat hap influence vpon þe heed and þe necke of man / as ben þe sterris of aries. taurus, and gemini, ȝeuen influence syngulerly vpon Gerapigra galieni / And þerfore it hap a synguler strenkþe by þe ordynaunce of god to drawe away þe superflue humouris fro þe heed, þe necke, and þe brest, and not fro þe membris byneþe / And so I seiþe of spicis þat drawip humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influence of þe sterris of Capricorn. Aquarie and pisces, *and* riȝt so of opere, *et cetera* / Comounne ȝe not þis book of deuyne secretes to wickid men and auerous.

preserving his body as Heaven does the world.

Many know it not now for their covetousness and vice.

But as God's Heaven is aided by sun and stars, so our Heaven, or *Quinta Essencia*, is made fair by the sun mineral, or pure gold of the mine, not of alchemy.

[Nota.]

Good natural gold is called *Sol*, because *Sol* the planet gives gold its power, colour, &c.

Our *Quinta Essencia* is the [* Fol. 11b.] colour of heaven; gold makes it fair; and the two work in us (so far as is possible) renewal of youth, and give health plenteously.

As Aries, Taurus, and Gemini draw humours from the head and breast, and

[Nota.]

not the limbs beneath, so those spices that do draw from these limbs get their power from Capricorn, &c.

Tell not these divine secrets to wicked men.

To make
Quinte Es-
sence.

Take the best
wine, or any
not sour;

distil it, and
the 4 Ele-
ments shall be
left like drega.
Distil 7 times
to get Burn-
ing Water;

[* Fol. 12.]

put this in a
Distiller in a
furnace, and
let the vapour
rise, condense,
and be dis-
tilled till it is
turned into
Quinte Es-
sence, and
parted from
the 4 ele-
ments.

[Nota.]

Distil it 1000
times,
and it shall be
glorified and
become a
medicine in-
corruptible as
heaven.

After many
days unstop
your distiller,

and if there
issues out a
heaven-sweet
savour, you
[* Fol. 12b.]
have our
Quinte Es-
sence. If not,
distil again
till you have.

but kepe 3e it in priuytee / Take þe beste wiyn þat 3e may fynde, if 3e be of power. and if 3e be riȝt pore. þanne take corrupt wiyn, þat is, rotyn, of a watery humour. but not egre, þat is sour, for þe quint essencia þerof is naturally incorruptible, þe which 3e schal drawe out by sublymacioun / And þanne schal þer leue in þe ground of þe vessel þe .4. elementis, as it were, rotun fecis of wiyn / But firste 3e muste distille þis wiyn. 7. tymes. and þanne haue 3e good brennyng watir / Forsope, þis is þe watri mater *fro which is drawe oure quinta essencia / Thanne muste 3e do make in þe furneis of aischin, a distillatorie of glas al hool of oo. pece, wiþ an hool a-boue in þe heed where þe watir schal be putt yn. and be take out / And þis is a wondirful instrument þat þat þing þat by vertues of fier ascendith and distillith wiþinne þe vessel. per canales brachiales. þat is, by pipis lich to armys, be bore aȝen, and eftsoones ascendith, and eft descendip contynuely day and nyȝt til þe brennyng water heuenly be turned into quintam essenciam / And so bi continuelle ascenciouns and discenciouns. þe quinta essencia is departid fro þe corruptible composicioun of þe .4. elementis. For bifore þat þing þat is twies sublymed is more glorified, and is more sotil, and fer from þe corrupcioun of þe .4. elementis more separat þan whanne it ascendith but oonys. and so vnto a þousand tymes. so þat by contynuel ascendynge. and descendynge by the which it is sublymed to so myche hiȝnes of glorificacioun. it schal come þat it schal be a medicyn incorruptible almoost as heuene aboue, and of þe nature of heuene / And þerfore oure quinta essencia worþily is clepid mannys heuene / And aftir manye daies þat it hath be in þis sotil vessel of glas distillid / 3e schulen opene þe hool of þe vessel in þe heed þat was selid with þe seel of lute of wiȝsdom, maad of þe sotillest flour, and of white of eyren, and of moist papere, ymeyngid so þat no þing respire out / And whane 3e opene þe hool. if þer come out a passynge heuenly swete flauour þat alle men þat come yn naturely *drawe þerto. þanne 3e haue oure quinta essencia / and ellis sele þe vessel, and putte it to þe fier aȝen til 3e haue it.

And anoper maner worching of oure quinta essencia is
 pis / Take þe noblest and þe strengest brennyng watir þat 3e
 may haue distillid out of pure myȝty wiyn. and putte it into
 a glas clepid amphora, with a long necke / and close þe moup
 strongly wip wex ; And loke þat half or þe þridde part be fulle.
 and birie it al in hors dounge, preparate as it is seid hereafter /
 so þat þe necke of þe glas be turned downward, and þe botum
 be turned vpward. þat by vertu of þe hors dounge þe quinta
 essencia ascende vp to þe botum. And þe grosté of þe mater
 of þe watir descende downward to þe necke / And aftir manye
 daies, whanne 3e take it out, softly lift vp þe glas as it stondith,
 and 3e schal se in pickenes and cleernesse a difference bitwene
 þe quintam essenciam sublymed, and þe grose mater þat is in þe
 necke / þe wondirful maistry of departyng of þat oon fro þat
 oper is pis / Take a scharp poyntel, or a pricke of yren, and
 peerse into þe wex þat hongip in þe moup of þe glas azens þe
 erpe / and whanne 3e haue peersid al fully to þe watir. take out
 þe poyntel or þe pricke / And þat erpely watir wole first come
 out þat is in þe necke / and so til it be come out vnto þe
 departinge bitwixe it / and þe quinte essence, þat is, manns
 heuene sublymed. and whane 3e se þat þis quint essence wole
 renne and melte aftir þat þis erpely watir be voydid. putte panne
 swiftly ȝoure fyngir to þe hoole, and turne vp þe glas, and panne
 3e haue þerinne oure quinte essence, *and þe erpely watir wipoute
 aside. And þis is a passyng souereyn priuytee.

The þridde maner is þat 3e take a greet glas clepid amphora,
 and seele it weel. and birie it weel in þe wombe of an hors al
 togidere. and þe pureté of þe quinte essencie schal be sublymed
 aboue, and þe grosté schal abide bynepe in þe botme / take out
 softli þat þat fletip a-boue. and þat þat leueþ bihynde, putte it
 to þe fier.

The .iiij. maner is pis. take what vessel of glas þat 3e wole,
 or of erpe strongly glased, and per vpon a round foot of glas
 wip a leg. and seele þe vessel with his couertour, þat þe, rod
 of þe foot of þe glas wipinne þe vessel honge in þe eyr. þat þat
 ping þat ascendith to þe couertour in þe maner of a pott boilynge

*The second
 way to make
 Quinte Es-
 sence.*

Put the
 strongest
 Burning
 Water into
 an 'amphora';
 seal it up;
 bury it neck
 downwards in
 horse-dung,
 and the
 Quinte Es-
 sence will rise
 into the globe
 and the im-
 purities settle
 in the neck.
 Take the glass
 out of the
 dung;

make a hole
 in the wax
 seal,

let out the im-
 pure earthy
 water,

and when the
 Quinte Es-
 sence would
 begin to run,
 turn the glass
 up, and keep
 [* Fol. 13.]
 your Quinte
 Essence.

*The third
 way.*

Put your am-
 phora into a
 horse's belly
 instead of the
 dung, and
 proceed as
 above.

*The fourth
 way.*

Substitute for
 the amphora
 a vessel of
 glass or earth,
 with a tube
 running from
 the top and
 hanging in the
 air, into which

the vapour
may fall and
condense.

The fifth way.

Distil your
Burning
Water ten
times.

*To make fire
without fire,
and Quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused

[* Fol. 13b.]
by the heat of
the dung.

Or, place your
vessel in the
sun's rays.

*How poor
evangelic men
may get the
gracious in-
fluence of
gold.*

Borrow a Flo-
rence florin of
a rich friend,
anneal[?heat]
it on a plate
of iron, and
throw it into
some Burning
Water, taking
care to quench
the fire quick-
ly to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.
The Water
draws out all

descende doun azen by þe foot of þe glas. and this instrument may 3e do make wipoute greet cost / The fifþe maner is þat þe brennyng water be .10 tymes distillid in hors dounge con-
tynuely digest.

The science of makynge of fier wipoute fier / wherby 3e may make oure quinte essence wipoute cost or traueile. and withoute occupacioun and lesynge of tyme / Take þe beste horse dounge þat may be had þat is weel digest, and putte it wipine a uessel, or ellis a pitt maad wip þe erpe anoyntid poruzout with past maad of aischin. And in þis vessel or pitt bete weel togidere þe dounge. And in þe myddil of þis dounge sette þe vessel of distillacioun vnto þe myddis or more / For it is nede þat al þe heed of þe vessel be in þe coold eir / þat. þat þing þat bi vertu of þe fier of þe dounge þat ascendith þerby be turned into watir * by vertu of cooldnes of þe eir and falle doun azen and ascende vp azen. and þus 3e haue fier wipoute fier, and but wip litil traueile.

Also anoper maner of fier. sette 3oure vessel forseid to þe strong reuerberacioun of þe sunne in somer tyme, and lete it stonde þere nyzt and day.

Here I wole teche 3ou how pore euangelik men may haue wipoute cost, and almoost for nouzt, þe gracious influence of gold, and þe maner of þe fixynge of it in oure heuene, þat is, oure quinta essencia. if 3e be pore. 3e schal preie a riche man þat is 3oure freend to leene 3ou a good floreyne of florence / and anele it vpon a plate of yren as yren is anelid. and haue biside 3ou a uessel of erpe glased, fillid ful of the beste brennyng watir þat 3e may fynde. and caste into þe watir þe floreyne anelid. and loke þat 3e haue a sotilte and a sleizþe to quenche sodeynly þe fier, þat þe watir waaste not. and be weel war þat non yren touche þe watir. but aft[er] caste into þe watir þe floreyne, and do so .1. tymes or more, for þe oftere þe bettere it is / And if 3e se þat þe watir waaste to myche, chaunge it þanne, and take newe, and do so ofte tymes. and whanne 3e haue do 3oure quenchour, putte alle þe watris togidere / And 3e schulen vndirstonde þat þe vertu of brennyng watir is sich þat naturely it drawip out of

gold alle þe vertues *and* propirtees of it, *and* it holdip incorruptibiletee *and* an euene heete. *þanne meynge þis brennynge watir þus giltid wiþ oure quinte essence. and vse it. but be war þat 3e quenche not þe floreyne in oure quinte essence. for þanne it were lost / And if it so be þat 3e haue not þis brennynge watir redy. þanne quenche 3oure floreyne in þe beste whijt wiyn þat may be had / For sikirly þe philosophere seip. þat wiyn hath also þe propirtee to restreyne in it þe influence and vertues of gold / And whanne 3e haue do 3oure werk. 3e schal wite þat þe floreyne is als good, *and* almoost of þe same weizte, as it was afore / þerfore vse wiyn or brennynge watir giltid, so þat 3e may be hool, and wexe glad, and be 3ong. And þus 3e haue oure heuene, and þe sunne in him fixid, to þe conseruacioun of mannys nature and fixacioun of oure heuene. þat is, oure quinte essence.

The science how 3e schule gilde more myztily by brennynge watir or wiyn þan I tauzte 3ou tofore, wherby þe water or þe wiyn schal take to it myztily þe influence *and* þe vertues of fyne gold.

Take þe calx of fyn gold as it is declarid here-aftir in þis book. and putte it in a siluer spon, and anele it at þe fier. *and* þanne caste þe calx of the gold in þe brennynge watir. or in wiyn .l. tymes, as I tauzte 3ou tofore wiþ þe floreyne. and 3e schule haue 3oure licour by an hundrid part bettir gilt þan 3e had tofore wiþ þe floreyne / Forwhi. fier worchip more strongly *and* bettere *in sotil parties þan it doip in an hool plate / And also brennynge watir or wiyn drawip out more myztily bi a þousand part þe propirtees of gold fro smale parties anelid þan it doip fro a picke plate / And 3e schal vndirstonde þat wiyn not aloonly holdip in it þe propirtees of gold. but myche more þe propirtees of alle liquibles if þei be quenched *perinne*. and þat is a souereyn priuite. Forwhi, if 3e quenche saturne liquified in wiyn or in comoun watir .7. tymes. and aftirward in þat wiyn or watir 3e quenche mars manye tymes. þanne mars schal take algate þe neischede and þe softnes of saturne / And þe same schal venus do, *and* alle opere liquibles / or ellis. And 3e

the properties of the gold.

[* Fol. 14.]

Mix the gilt Burning Water with Quinte Essence. You may substitute for Burning Water best white wine, which also retains the powers of gold.

This gilt Water will make you well and young again. In it you have the Sun fixed in our Heaven.

How to gild Burning Water or Wine more thoroughly.

Heat calcined gold in a silver spoon and put it in Burning Water or wine 50 times, as with the florin before. Your liquor will be better gilt, as the fire and Water or

[* Fol. 146.] wine work more powerfully on the grains of gold than on a plate.

Wine retains the properties of all liquibles quenched in it.

If Saturn (lead) liquified be quenched in wine, and then Mars (iron) be quenched in it, Mars acquires the softness of Saturn.

Again,
if you quench
Mars in wine
and put in it
Saturn lique-
fied, this will
be made hard.

To make fire
without coals,
time, light, &c.

Mix equal
parts of sub-
[* Fol. 15.]
limated Mer-
cury, Salt, and
Sal Ammo-
niac.
grind them
small, expose
them to the
air, and
they'll turn
into water,

a drop of
which will eat
thro' your
hand, and
make Venus
(copper) or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell-fire, and
every corro-
sive sickness.
It is also
called 'Sal
Amarus.'

To calcine
gold.

Cut gold into
shavings; put
it into a cru-
cible with
Mercury;
heat it, and it
will crumble
[* Fol. 15b.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

quenche mars in whijt wiyn or in comoun watir manye tymes. and aftirward in þe same wiyn or watir 3e caste saturne liquified ofte tymes. þanne wipoute doute 3e schal fynde þat þe saturne is maad riȝt hard / Therefore þe propirtees of alle liquibles may be brouȝt into wiyn or watir. but myche more myȝtily into brennynge watir good and precious.

The science to make a fier. þat is wipoute cole. withoute lyme. wipoute liȝt. worchinge azens al maner scharpnes or accioun of visible fier. riȝt as worchip þe fier of helle / And þis priuytee is so vertuous þat þe vertu þerof may not al be declarid. And þus it is maad. Take Mercurie þat is sublymed with vitriol, *and comen salt. and sal armoniac .7. or .10. tymes sublymed / and meynge hem togidere by euene porcioun. and grynde it smal. and leye it abrood vpon a marbil stoon. and by nyȝte sette it in a soft cleer eir, or ellis in a coold seler. and þere it wole turne into watir / And þanne gadere it togidere in to a strong vessel of glas, and kepe it / This water forsoþe is so strong. þat if a litil drope þerof falle vpon ȝoure hond. anon it wole perce it þoruȝ out. and in þe same maner it wole do if it falle vpon a plate of venus or Iubiter into þis watir, it turnep hem into lijkes of peerl. who so coude reparale and prepare kyndely þis fier, wipoute doute it wolde quenche anon a brennynge sijkes clepid þe fier of helle. And also it wolde heele euery cor[os]if sijkesse. And manye philosophoris clepip þis ping in her bookis sal amarus. al þouȝ þei teche not þe maistrie þerof / If it be so þat þis firy watir breke þe glas and renne out into þe aischen. þanne gadere alle togidere þat 3e fynde pastid in þe aischen / and leye it vpon a marbil stoon as afore. and it wole turne into watir. And þis is a greet priuytee.

The science to brynge gold into calx / Take fyn gold and make it into smal lymayl. take a crusible wip a good quantitee of Mercurie, and sette it to a litil fier so þat it vapoure not, and putte þerinne þi lymail of gold, and stire it weel togidere / and aftirward *wipinne a litil tyme 3e schal se al þe gold wipinne þe Mercurie turned into erþe as sotil as flour. þanne ȝeue it a good fier þat þe Mercurie arise and go his wey, or ellis

and 3e wole 3e may distille and gadere it, puttynge *per-vpon* a lembike / and in 3e corusible 3e schal fynde 3e gold calcyned and reducid into erpe / And if 3e wole not make lymayl of gold, panne make *perof* a sotil pinne plate, as 3e kan, and putte wipizne 3e *Mercurie* al warm. and 3e schal haue 3oure desier / And in 3is same maner 3e may worche wip siluir / Thanne take 3e calx of 3ese two bodies, and bere hem openly wip 3ou. and *per* schal noman knowe what 3ei ben / And if 3e wole bere hem more priuily wipoute ony knowynge, panne meynge hem wip pich melt, or wex, or ellis gumme. for panne noman schal knowe it what it is. And whanne 3e wole dissolue ony of 3ese calces by hem silf. putte eipir by him silf in a test, or ellis 3e pich or 3e wex in which 3ei ben ynne. and anon schal come out verry gold and siluer as 3ei were tofore.

or distill it, and the gold powder will be in the crucible. A thin plate of gold will do instead of shavings, and Silver may be treated like gold. To carry these powders about,

mix them with pitch, wax, or gum,

melting the mass when you want the metal.

Now I wole teche 3ou 3e maistrie of departynge of gold fro siluir whanne 3ei be meyngid togidere / Forsope 3e woot weel 3at 3er be manye werkis in 3e whiche gold and siluir be meyngid, as in giltyng of vessel and Iewellis / *perfore* whanne 3e wole drawe 3e toon fro 3at opir. putte al 3at mixture into a strong watir maad of vitriol and of sal petre. and 3e *siluyr wole be dissolued, and not 3e gold. panne 3e haue 3at oon departid fro 3e topir / And if 3e wole dissolue 3e gold to watir. putte panne yn 3e watir corosyue. Sal armoniac. and 3at watir wipoute doute wole dissolue gold into watir.

How to separate gold from silver when mixed with it.

Put the mixture into a solution of vitriol and saltpetre, and [* Fol. 16.] the silver will be dissolved. Corrosive water and sal ammoniac will dissolve the gold.

[Nota.]

How to get out of gold its Quinte Essence.

Put calcined gold into distilled vinegar or purified urine; set it in a hot sun; a film will soon rise; skim it off, collect all such in a glass vessel till no more rise.

Evaporate the water left; the residuum

The science to drawe out of fyn gold *vta essencia* is 3is / First 3e schal reduce gold into calx as I tolde 3ou tofore / panne take vynegre distillid, or ellis oold vryne depurid fro 3e fecis. and putte it in a uessel glasid. and 3e liquor schal be in 3e heizpe of 4. ynchis, and 3erinne caste 3e calx of gold. and sette it to the strong sunne in somer tyme, 3ere to abide / and soone aftir 3e schal se as it were a liquor of oyle. ascende vp fletynge aboue in maner of a skyn or of a reme. gadere 3at away wip a sotil spone or ellis a fepere. and putte it into a uessel of glas in 3e which be putt watir tofore. and 3us gadere it manye tymes in 3e day into 3e tyme 3at 3er ascende nomore / and aftir do vapoure away 3e watir at 3e fier. And 3e *vta essencia* af 3e

is the Quinte
Essence of
Gold.

[¹ then, MS.
Harl.]

And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
[* Fol. 16b.]
strength of his
youth.

Now I have

[Nota.]
told this most
sovereign se-
cret, which
should not be
shewed.

The Quinte
Essence of
gold is best to
heal wounds.

*How to get
its Quinte
Essence out of
Antimony.*

Put powdered
antimony into
distilled vine-
gar; heat it
till the vine-
gar is red;
take away the
red vinegar,
and put fresh;
take that
away when
red. Put the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

[Nota.]

[* Fol. 17.]

It cures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

gold wole abyde bynepe. And manye philosophoris clepiþ þis quinta essencia an oile incombustible, þat is a greet priuytee / And if 3e wole fixe þis quinta essencia in oure heuene, þat¹ it may wipoute doute restore azen to man þat nature þat is lost. and reduce him azen into þe vertu of þe strenkpe of 3ongpe. and also lenkpiþ his lijf into þe laste terme of lijf set of god // Now forsope I haue toold 3ou þe souereynest *priuytee and restorynge of mannys kynde. and in part greet þing þat schulde not be schewid / Forwhi. þis oyle. þat is to seie quinta essencia of gold hath þe mooste swetnes and vertu to a-swage and putte awei þe ache of woundis. and for to heele woundis, oolde sooris, and manye wondirful yuelis / Also in þe same maner 3e may drawe out of siluir quinte essencie //

The science to drawe out of antymony, þat is, mercasite of leed, þe v^{te} essencie, is a souereyn maistrie and a priuytee of alle priuytees / Take þe myn of antymony aforeseid, and make þerof al so sotil a poudre as 3e kan / þanne take þe beste vynegre distillid, and putte þerinne þe poudre of antymonye, and lete it stonde in a glas vpon a litil fier into þe tyme þat þe vynegre be colourid reed. þanne take þat vynegre away, and kepe it clene, and putte azen þer-to of opere vynegre distillid, and lete it stonde vpon a soft fier til it be colourid reed. and so do ofte tymes. and whanne 3e haue gaderid al 3oure vynegre colourid. putte it þanne in a distillatorie. and first þe vynegre wole ascende. þanne after 3e schal se merueilis. for 3e schal se as it wore a þousand dropis of blessid wyyn discende down in maner of reed dropis, as it were blood, by þe pipe of þe lymbike / þe which licour gadere togidere in a rotumbe / and þanne 3e haue a þing þat al þe tresour of þe world may not be in comparisoun of worpines þerto / aristotle seiþ þat it is his lede in þe book of secretis. al þou3 he *telle not þe name of þe antymonye aforeseid / Forsope þis doiþ away ache of alle woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible and merueilous profitable / it nedit to be putrified in a rotombe and seelid in fyne. and þanne it worchiþ greet priuytees / Forsope þe v^{te} essencia of þis antymony þat is reed, in þe which is

þe secreet of alle secretis, is swettere þan ony hony or sugre or ony opir þing.

The science in þe extraccioun of þe .5¹ essencie from blood, and fleisch, and eggis / To 3ou I seie þat in euery elementid þing þe .5. essencie remayneþ incorrupte, it schal be þanne þe moost þing of merueyle if I teche 3ou to drawe out þat fro mannys blood reserued of Barbouris whanne þei lete blood. also fro fleisch of alle brute beestis, and fro alle eggis, and opere suche þingis. for als myche as mannes blood is þe perfitist werk of kynde in us, as to þe encrees of þat þat is lost, it is certeyn þat nature þat .5 essence maad so perfizt þat wipoute ony opir greet preparacioun wipoute þe veynes, it berip forþ þat blood anon aftr into fleisch. and þis 5 essence is so ny3 kynde þat [it] is moost to haue² / Forwhy. in it is merueylous vertu of oure heuene sterid, and to þe cure of nature of man worchip moost deyn myraclis, as wipinne I schal teche 3ou / þerfore resceyue of Barbouris of 3ong sanguelyn men, or colerik men, whanne þei be late blood, þe which vse good wynes. take þat blood aftr þat it hap reste, and cast away þe watir fro it, and braie it wip þe .10. part of comen salt preparate to medicyns of men. and putte it into a uessel of glas clepid amphora, þe which, sotely seele, and putte it wipinne þe *wombe of an hors, preparate as tofore, and renewe þe fyne oonys in þe wike, or more, and lete it putrifie til al þe blood be turned into watir / and it schal be doon at þe mooste in xxx. or xl dayes, or aftr, more or lasse / þanne putte it in a lembike and distille it at a good fier / what so euere may ascende, putte þat watir vpon þe fecis brayed, meynge vpon a marbil stoon, putte it a3en, and aftr distille it a3en manye tymes rehersynge / And whanne 3e haue þis noble þing of blood, þerof þe 5. beynge drawe out / putte a3en þe watir in þe stillatorie of circulacioun til 3e brynge it to so myche swetnes and an heuently sauour. as 3e dide þe brennynge watir. and þis is þe 5 beynge of blood deyn, and miraclis more þan man mai bileue but if he se it.

How to get
its Quinte
Essence from
Man's Blood.

Man's blood
is the perfect-
est work of
nature in us,
and its Quinte
Essence con-
verts blood
into flesh,

and works di-
vine miracles
of healing.
Get from bar-
bers the blood
of young san-
guine men;
let it stand;
pour off the
serum: mix
the blood with
a tenth of
prepared salt;
put it in an
amphora; seal
that up; put
it in a horse's
[* Fol. 17b.]
belly, renew-
ing the dung
weekly till all
the blood
turns into
water; distil
that; put the
outcome on
the pounded
feces, and dis-
til over again.

Heat the
water in the
distiller till it
comes to a
heavenly sa-
uour. This
Fifth Being
works mira-
cles hardly
credible un-
less seen.

¹ 5 for *fifth*, or *quinte*.

² MS. Harl. reads 'and this fite beinge so nighe kinde it is most to haue.'

To get the Quinte Essence out of capons, beasts, eggs, &c.

Grind some of them with a tenth part of prepared salt; put 'em into a horse's belly till they become water, and distill that till it's heaven-sweet.

To draw the Fifth Being out of each of the Four Elements, and to separate them.

[* Fol. 18.]

Take any thing rotted and turned into water, as man's blood; put it in a glass distiller, and distill it over into an amphora.

When no more vapour rises, you have drawn out the water.

Put the other 3 elements for 7 days into the same bath,

then into a coal fire, and the water shall rise as oil shining like gold,

the air remaining at the bottom like oil of gold. Put these aside.

Now wole I teche you to drawe out þe .5 beynges from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicynable to ete for mān kynde / Grynde summe of þese þingis forseid, which þat 3e wil, as strongly as 3e can in a morter, wip þe 10 part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforeseid, and in þe stillatorie of circulacioun þe watir þat is distillid. putte it in azen til it be brouzt to þe swete heuenly sauour and smel aforeseid /

The science to drawe out þe 5 beynges of euerych of þe .4 elementis and to schewe euerych of þe forseid þing bi hem silf, and þat is riȝt merueylous / I wole not leue for a litil to schewe a greet secreet, how 3e may drawe out þe 5 beynges of ech of þe 4 elementis of al þe þing rehersed afore, and profitably schewe hem / And þe maner ys *pis / take þat þing putrified and brouzt into watir. what so euere 3e wole, as I tauȝte you tofore. and þat þing be mannes blood brouzt into watir, of þe which 3e wole drawe out þe 4 elementis / putte perfore þat water, or þat blood putrified, in a stillatorie of glas, and sette it wipinne a pott of watir, and 3eue vnderneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riȝt clene / And whanne no þing may more by þat fier ascende, for certeyn 3e haue of blood drawen out al oonly þe element of watir / Forwhi. fier of þat bath hath no strenkþe to sublyme eyr, or fier, or erþe. and so [take] þo þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meynȝid, and so cloos þat no þing be distillid / aftir þe .vij. dayes take þe stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien. and þe watir schal ascende in foorme of oyle schynynge as gold / and aftirward þat no þing more schal ascende, 3e haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. and oon from anopir 3e schal departe in þe bath, puttynge yn azen wher al oonly þe cleer watir schal ascende / and þe eyr schal al oonly remayne in þe botum of þe vessel in lijknese of oyle of gold. þe which oyle þat is gold. þe which oyle

pat is ayr / putte it aside. panne þer leueþ zitt fier wip erþe ; to departe fier from erþe. putte þe element of watir, þat is to seye .iiij lb of watir. vpon j lb af mater / and putte by .vij. daies to encorpere wel as tofore in þe bath of marien / Aftirward putte it to þe fier of flawme riȝt strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony *ping ascendip. and to ȝou schal remayne an erþe riȝt blak in þe botum. þe which gadere togidere aside / panne þe redeſte watir ȝe schal take. forwhȝ. þer be .ij. elementis. þat is to seie, þe element of watir and fier. panne yn þe stillatorie, to þe fier of baþ, cleer watir schal asende. and in þe botum schal remayne þe reed watir, þat is, þe element of fier. and so ȝe haue now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note ȝe weel þat þerefore þe element of watir is putt aȝen to drawe out from erþe fier and eyr, for þei wole not ascende. but þoruȝ þe help of element of watir. brynge aȝen euerych into 5 beynges wip þe vessel of circulacioun as tofore / or ellis rectife, makynge oon ascende .7 tymes bi an opir / but first ȝe moste þe riȝt blak erþe of oon hide* nature, in þe furneyis of glas mon*, or ellis reuerberacioun, xxj. dayes calcyne / And for a cause I speke to ȝou nomore of this science. but ioie ȝe, and thanke oure glorious lord god of þese pingis þat ȝe haue had.

The science to fixe alle erpely pingis in nostra 5^{ta} essencia, þat is to seie, oure heuene, þat by her influence þei may ȝeue þerto þer properteies and her hid vertues / oure glorious god haþ ȝeue sich a uertu to oure quinta essence. þat it may drawe out of euery matier of fruyȝt / tree / rote / flour. herbe / fleisch, seed and spice / And euery medicynable ping. alle þe vertues, propirteies, and naturis, þe whiche god made in hem. and þat wipinne .iiij. houris.

Now I haue schewid ȝou a souereyn priuytee, how þat ȝe may wip oure heuene drawe out euery 5 essencia from alle pingis aforeseid / þerefore alle necessarie pingis to euery syrup putte yn oure 5 essencie, and wipinne .iiij. houris þat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part by cause of oure 5 essencie þan it *schulde be wipoute it / And

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marian bath for 7 days; then in hot flames; [* Fol. 18b.] red water shall ascend and black earth fall. Put the red water into the stiller; pure water shall rise; red water, or fire, shall remain; so you have the 4 Elements separate.

Distill each into its Quinte Essence, or rectify it, and

[* of vnkinde natur. Harl. 853.]

[* of glasse made. Harl. 853.]

thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrup into our Quinte Essence, and in 3 hours it shall be 100 times better than before.

[* Fol. 19.]

Whatever
medicines are
put into our
Quinte Es-
sence,

it increases
their power a
hundred fold.

so I seie of medicyns comfortatyues. digestyues. laxatyues. re-
strikyues. and alle opere ; forwhy. if 3e putte seedis or flouris.
fruyztis. leeuës. spicis. coold. hoot. sweet. sour. moist, do þei
good or yuel, into oure 5 essence. forsoþe sich 5 essence 3e
schulen haue þerfore. oure 5 essence is þe instrument of alle
vertues of þing transmutable if þei be putt in it, encreessynge
an hundrid foold her worchingis //

End of Part I.

Explicit *pars prima tractatus quinte essence* :

BOOK II.

Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold feble euangelik man to þe firste strenkþe of 3ongþe / Also to restore aȝen his nature þat is lost. and to lenkþe his lijf in greet gladnesse and perfizte heele vnto þe laste teerme of his lijf þat is sett of god / 3e schal take oure 5^{ta} essencie aforeseid, þat is to seye, mannys heuene. and þerinne putte a litil quantite of 5 essencia of gold and of peerl. and þe oolde feble man schal vse þis deyn drynk at morn and at euen, ech tyme a walnote schelle fulle / and wipinne a fewe dayes he schal so hool þat he schal fele him silf of þe statt and þe strenkþe of xl ȝeer. and he schal haue greet ioie þat he is come to þe statt of 3ongþe. And whanne his 3ongþe is recouerid, and his nature restorid, and heelp had, it is nedeful þat litil and seelde he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5. essence of gold as I tauȝte ȝou tofore.

The secunde *medicyn is to heele a man, and make hym lyue, þat is almoost consumed in nature, and so nyȝ deed. þat he is forsake of lechis. but if it be þe laste teerme of his lijf sett of god. 3e schal ȝeue him oure quinte essence of gold wip a litil quantite of watir of celendoyne 3[e]drawe, and meynge it wip þe opere pingis aforeseid / and anoon as þe sike hath resceyued it into his stomak, it ȝeueþ to þe herte influence of naturel heete and of lijf. and þanne 3e schal se him rise vp and speke, and wondirfully be comfortid and strenkpid þerby // þanne comforte him wip ministracioun of oure quinte essencie afore seid, and he schal be al hool / but if it be so þat god wole algatis þat he schal die / And I seie to ȝou truly, þat þis is þe hijeste maistrie þat may be in transmutacioun of kynde. for riȝt fewe lechis now lyuynge knowe þis priuytee.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Essence with some of that 1^{ma}. Me. of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence, only that of Gold in good wine at dinner and supper.

2^{da}. Me. [** Fol. 19b.*]

To cure a man given up by his doctors.

Give him Quinte Essence of Gold with celandine water,

and he shall rise up and speak. Then comfort him with our Quinte Essence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

3^{da}. Me.

To cure the Leprosy that is caused by rotten humours.

Use our Quinte Essence, with those of Gold and Pearl;

(or Burning Water, if you have no Quinte Essence.)

Wash the leper with strawberry or mulberry water; this

[* Fol. 20.]
is of great virtue,

but is much encreased by our Quinte Essence.

4^{da}. Me.

To cure Palsy, which comes from viscous humours closing the passages of motive power.

Blessed be God, our Quinte Essence will restore the paralytic. Fix in it the Quinte Essence of euphorbium and the like; and, if God will, the palsied man shall be whole. if you make him a stew of ivy and sage.

Failing Quinte Essence, let him drink Burning Water

The bridde medicyn is to cure þe lepre þat is causid of corrupcioun and putrifaccioun of ony of þe principal humouris of man. but not þe lepre þat cometh to man of kynde of þe fadir and of þe modir leprous. for it is callid morbus hereditus. ne þe lepre þat is sent af god by his plage. but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid. wip þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wipinne a fewe daies he schal be partily hool þerof. and if 3e haue non preparate redy oure 5 essence. þanne take in þe stide þerof fyn brennynge watir. but þat oper is bettere.

Also, drawe a water of þe fruyt of strawbery or mulbery tree. whanne it is ripe, and waische þe lepre þerwip. þis watir is of so greet vertu. for a souereyn maistir took it a leprous *womman. þat wip þe waischinge oonly of þis watir, withynne schort tyme was maad al hool / but sikirly þe vertu þerof is myche worth if it be meyngid with oure 5 essence, or ellis brennynge watir. and þanne it schal be no nede to vse in þis perilous cure venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle philosophoris seyn þat þe palesye vniuersel cometh of ha-boundaunce of viscous humouris closynge þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo pingis þat schal cure þis sijknes be temperate, hoot, and moist, and a litil attractyue, and to þe synous confortatyue / Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralytike oure 5 essence aforeseid, þat souereynly to him com-fortynge. restorynge. and temperatly worchynge / þerfore fixe þerinne þe 5 essence of þo laxatyues þat purgen flewme and viscous humouris. as a litil of euforbie, or turbit, or sambucy. and þanne wipoute doute, if god wole, þe paralytik man schal be hool wip comforynge and restorynge of kynde. if 3e make him a stewe hoot and moist with herbis. þat is to seye. eerbe yue, and sauge, þat haue an heuenly strenkþe to comforte þe joynctis, and þe senewis, and þe vertu motyue. and if 3e haue not redi preparate oure 5 essence, þanne take fyn brennynge watir til it

be redy, and lete þe pacient drynke þerof a litil in fyn wiyn. and also he schal waische al his body and his extremytees wip brennyng watir ofte tymes. and lete him vse þis a good while, and he schal be hool. /

in fine wine,
and wash all
over with
burning
water.

* The .5. medicyn for a man þat is almoost al consumed, and waastid in al his body, and riȝt leene, as þat man þat hath þe tisik and þe etik / Forsope þe verry cure to heele him is oure 5 essence / Forwhi. it comfortiþ þe feble nature. and þe nature þat is lost it restoriþ, and so restorid it preserueþ / And þerfore if ȝe wol restore þe fleisch of a leene mannys body almoost consumed away. drawe þanne a watir of celidoyne, and take þerof a litil quantite, and meynge wip oure 5 essence if ȝe haue it redy, or brennyng watir in stide þerof. and ȝeue it him to drinke, and wipinne fewe dayes he schal be wondirfully restorid and fat.

[* Fol. 20b.]
5. Me.

To fatten lean
and consump-
tive men.

Mix with our
Quinte Es-
sence

a little celan-
dine water ;

give it the
patient, and
he shall soon
be wonder-
fully fat.

The .6. medicyn for passiouns of frenesie. foly. ymagynaciouns and noyous vexaciouns of deuellis, and also for þe goute als weel hoot as coold. certeyn experience techiþ þat colerik men ȝeueþ to summe ymagynaciouns. and sanguen men ben ocupied aboute summe opere ymagynaciouns. and ȝitt flewmatik men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben ocupied a þousand part wip mo þouȝtis. þan ben men of ony oper complexioun / Forwhi. þat humour of blak coler is so noyous þat if it a-bounde and a-sende vp to þe heed. it troublip alle þe myȝtis of þe brayn, engendrynge noyous ymagynaciouns, bryngyng yn horrible þouȝtis boþe wakyng and slepinge ; and siche maner of men ben born vndir þe constillacioun of saturne, the wickide planete / Forsope to siche men deuellis wole gladly appere, and minister to hem* her priuy temptaciouns wipinne þe cours of her þouȝtis, and pese men þus *turmentid wip þe passiouns of malencoly comounly speke wip hem, stryue and dispute wip hem silf whanne þei be a-loone. þat ofte tymes opere folk may heere it / These maner of men þat ben þus turmentid, as weel by passioun of malencoly as of deuellis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe perfizt cure of alle pese is oure 5 essencie auri et

.6. Me.

To cure Fren-
sy, Gout, and
troubles from
Devils.

Dark melan-
choly men are
troubled more
with anxieties
than any
others,

being born
under Saturn,
the wicked
planet.

[* MS. hom]
Devils gladly
appear to
them and
tempt them,

[* Fol. 21.]

so that they
often fall into
despair and
kill them-
selves.

The cure is
our Quinte
2

Essence of
Gold and
Pearls, with a
little senna or
lapis lazuli.

Burning
Water, with a
purge, will
also cure these
diseases.

These medi-
cines put
away wicked
thoughts, and
bring in
merry ones;
they dispel
devils' temp-
tations and
despair, and
bring a man
to reason.
Saturn is an
enemy to all
creatures,

and has power
over foul
[* Fol. 21b.]
solitary
places, as
Vitas Patrum
says.

The Moon too
is full of bane.

Jupiter and
Sol, on the
other hand,
make devils
flee,

and betoken
the joy of
heaven,

as Saturn and
the Moon do
hell.

perelarum, or ellis brennynge watir in stide *perof*, in þe whiche
3e fixe gold as it is aforeseid. wherinne be putt a litil of *senē* or
watir of *funter*, or poudre of lapis lasuly, or ellis *medullam ebuli*,
and vse it discretely. forwhy. not al oonly oure *quinte essence*
auri et perelarum heelith pese disesis. / but also brennynge
watir in þe which gold is fixid, heelip hem, wip a litil of þo
þingis þat purgen and casten out blak coler superflue, and helip
þe splene.

Forsope pese medicyns puttip away wickid pouztis and an
heu herte malencolious, þei gladith and clense þe brayn and
alle hise myztis, and brynge yn gladnes and merye pouztis.
þei putte away also þe craft of þe feendis temptaciouns, and
ymagynaciouns of dispeir þei distroie, and make a man to forzete
almaner of yueles. and naturaly bryngip him azen to resonable
witt. and for as myche as saturne þe planete naturaly ys coold
and drye. and is enemye to al kynde / Forwhy, euery snow.
euery hayl, euery tempest, and also þe humour of malencoly
comeþ of him. and he haþ his influence vpon derk leed, and
vpon derk *placis vnder þe erf¹, foule and stynkyng. and derke
wodis, and vpon foule, horrible, solitarie placis, as it is preued in
vitas patrum. þat is to seye, in lyues and colaciouns of fadris /
And also þe moone, naturely coold and moist, haþ his influence
vpon þe nyzt, and vpon myche moisture, and vpon þe placis
whanne 4. weyes metip togidere. forsope in alle sicke placis þei
wole a-bide and schewe hem to her foloweris / but forsope þo
þingis þat ben of þe nature of Iubiter and of sol, goode planetis,
arne displesynge to him, and contrarie, and naturaly. deuelis fle
awei fro hem. for þei haue greet abhominacioun of þer vertuous
influence / þefore it schewip weel þat þo þingis þat ben in þis
world. summe þer ben þat bitokene þe glorious yoie of heuene.
and summe þing þat figure þe derknesse of euerlastynge peynes
of helle / Forsope þe sunne and iubiter, goode planetis, and
gold, pure metal, and alle pure þingis þat gladen a man, figu-
rynge by resoun þe ioie of heuene / and blak Saturne, and þe
spotty moone, figure and bitokene þe condicioun of helle / and

¹ Erf = erpe.

sip þat deuelis be dampned, *and* ful of wreche of helle. perfore þei hate þe clenness *and* þe ioie of oure lord god *and* of hise seyntis / also þei haten þe sunne and his cleernes, and pure þingis þat maken a man glad. and naturaly it plesip hem to dwelle in derk, *and* in blak, horrible, stynkyng placis, in heuynesse, wreche, *and* malencoly, *and* in þo þingis þat pretende þe condicioun of helle / And sip oure 5. essence aforeseid is so heuently a þing, *and* by sotil craft *brouȝt to so myche swetnes. it is so souereyn a medicyn þat it may weel be likned to þe ioie of paradise. forwhi, it makip a man lizt, iocunde, glad, and merie, *and* puttip away heuynesse¹, angre, malencoly, *and* wrappe, þe whiche þat deuelis loue / et ideo nostra 5 essencia digne vocatur celum humanum / Also if a man be traueylid wip a feend, and may not be delyuerid fro him. lete him drinke a litil quantite of oure 5 essence, wip 5 essence of gold *and* peerl, and wip an eerbe callid ypericon, i.[e.] fuga demonum, and þe seed perof grounden *and* aftirward distillid, *and* þe watir perof a litil quantite medlid wip þe opere 5th essenciis. *and* anoon þe deuul wole fle away fro him *and* fro his hous.

Also for þe goute, hoot or cold, þe pacient schal drynke oure 5. essence wip a litil quantite at oonys of þe letuarie de succo rosarum. and lete him vse þis letuarie a litil at oonys ech opere day. til superflue humouris be purgid / but he schal vse euery day a litil of oure 5. essence with 5 essence of gold *and* peerle, *and* wipinne a fewe dayes þe pacient schal be hool. //

The .7. medicyn, for to heele ycche, *and* for to distrie lies² þat ben engendrid of corrupt humouris. take oure 5 essence bi him silf a-loone and vse to drynke perof a litil quantite at oonys / and take also a litil quantite of Mer[curie?]. *and* mortifie it wip fastynge spotil, *and* medle it wip a good quantite

Devils hate the joy of God and the brightness of the sun; they delight in stinking places, and melancholy, and hell-like things.

But our Quinte Essence is heavenly,

[* Fol. 22.] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called 'Man's Heaven.'

To deliver a man from a devil,—give him some of our Quinte Essence with that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

Take a little Quinte Essence and Rose-juice electuary, and use daily our Quinte Essence with that of Gold and Pearl.

.7. Me.

To cure the Itch and destroy Lice.

Drink Quinte Essence. Mix Mercury with spittle,

¹ houynesse MS.

² "A lous is a worme with many fete, & it commeth out of the filthi and onclene skyne, & oftentimes for faute of atendaunce they come out of the fleshe through the skyne or swet holes.

To withdryue them / The best is for to washe the oftentimes, and to chaunge oftentimes clene linnen."—*The noble lyfe and nature of man, Of bestes, serpentye, fowles, and fishes y^e be moste knowen.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.
[* Fol. 22b.]

.8. Me.

To cure Quar-
tan Fever.

The Quartan
arises from
too much
black choler,

and lasts a
year or more.

To cure it
soon,
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white dwarf
elder in Burn-
ing Water,
and take a
walnut-shell
full morning
and evening.

Or, take what-
ever purges
black choler,
put it into
Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

It is said that
a tooth from a
live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils.

of poudre of stafi-sagre, and panne put it in to a greet quantite of brennyng water, and panne waische al his body, or ellis þe heed where þe icche and þe lies ben. and vse þis medicyn .2. or 3. and þe sijk *man schal be hool.

The .8. medicyn for to cure the quarteyn and alle þe passiouuns þat comen of malencoly in mannys body and þe maistrie to purge malencoly. and 3e schal vndirstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat is corruppid withynne þe body, and for þis humour is erþely, coold, and drie, of þe nature of slowe saturne. perfore þe accesse of þis sijknes ben slowe, and it durith comounly yn a man a 3eer or more, and it puttith fro him gladnesse, and bryngith yn heynes more þan opere feueris do / If 3e wole heele þis sijknes in schort tyme, lete þe pacient vse to drynke oon 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt superflue humours, and reducit nature to equalite, and bryngith yn gladnesse, and chasith a-wey heynes and malencolie. and if it so be þat 3e haue nouzt oure 5 essence / panne take j lb of þe beste brennyng watir. and þerinne putte medullam ebuli. and namely, þe white, if 3e may haue it / of þis watir 3eue to þe pacient, morowe and euen, a walnot schelle ful at oonys. and he schal be al hool / or ellis þus. take what ping 3e wole þat purgith malencolye. and putte a litil þerof into brennyng watir. and vse þat laxatif maad into smale pelotis, wijsly resceyuyng rizt a litil at oonys, as oon litil pelot, and preue þerby how it worchip. panne anoper tyme .ij. at oonys, if it be nede / so þat þe mater be a litil digestid and a litil egestid. for bettere it is to worche a litil and a litil at oonys, þan sodeynly greue þe nature. forwhi, two litil pelotis laxatif meyngid wij brennyng watir *wole worche more myztily þan .8. pelotis wole do bi hem silf / Also philosophoris seyn þat a toop drawe out from a quyk beest, born vpon a man, delyuerith fro þe quarteyn / Also þei seyn þat if þe yuis of þe eerbe þat is callid morsus galline rubri be putt in hise nose-brillis whanne he bigynneth to suffre þe accesse of þe quarteyn, he schal be hool, wij þe grace of god.

The medicyn to heele þe feure contynuele; alle philosophis seyn þat þe feure contynuele is gendrid of putrifaccioun of blood and of corrupcioun of humouris in it / þerfore þe cure þerof is to purge blood. and to putte away þe corrupcioun of it, and þe humoris vneueue to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worcheþ oure quinte essence. and þerfore it curiþ þe feure contynuele / and þouþ brennyng watir caste out fro blood watry humouris and corrupt. 3itt take it nouzt in þis cure / forwhi; þouþ brennyng watir be .7. tymes distillid, 3itt it is [not] fully depurid fro his brennyng heete, and þe .4. elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie. as ben þe 4. elementis / þerfore it heeliþ þe feure contynuel feure; namely wiþ commixtioun of þe 5 essence of gold and peerle / and if 3e wole strenkþe 3oure medicyn, þanne putte yn oure 5. essence a litil quantite of pulpa cassie fistule / or ellis þe iuyes of þe eerbe mercuriale. and if it so be þat opere humouris habounde to myche with blood. þanne take þo laxatyues þat kyndely wole *purge hem, as comoun bookis of fisik declareþ.

The 10. medicyn to cure þe feure tercian, þe which is causid of putrifaccioun, or reed coler to myche haboundynge / to cure þees sijknes tak oure 5 essence, or ellis fyn brennyng watir. but þe firste is bettere. and putte þerinne a litil of rubarbe or of summe oper laxatiue þat purgiþ reed coler. and a greet quantite of watir of endyue. and vse þis medicyn at morowe and euen. and þe pacient schal be hool wiþoute doute.

The 11. medicyn is for to heele þe feure cotidian. þe which is causid of putrifaccioun of flewme to haboundynge / and siþ flewme is coold and moist. oure 5 essence. (and in his absence take good brennyng watir.) hap strenkþe and vertu to consume þe rotun watery inordinat and to myche coold humide / þerfore take oure 5 essence or brennyng watir. and putte þerinne a litil of euforbij. turbit, or sambuci, or sum opir þing þat purgiþ flewme, and vse it morowe and eue, and þe pacient schal be hool.

9th. Me.

To cure continual Fever.

It arises from putrefaction of blood and corruption of humours.

Our Quinte Essence cures this, (tho' Burning Water does not.)

If mixed with Quinte Essence of Gold and Pearl,

and a little Cassia or Herb Mercury.

[* Fol. 236.]

10. Me.

To cure Tertian Fever.

Take Quinte Essence, with Rhubarb and Endive water, morn and eve.

11. Me.

To cure Daily Fever.

Take our

Quinte Essence, and a little Euphorbium, &c.

.12. Me.

*To cure Ague
Fever and
Lunacy.*

This fever
comes of cho-
ler inflamed,

and is accom-
panied by
lightheaded-
ness.

[* Fol. 24.]

As the patient
sees black,
gold, or red
things, so the
different hu-
mours are in-
flamed.

Burning
Water should
not be taken,

but Quinte
Essence of
Gold and
Pearl should,
with that of
Rose water,
Violet, &c.

*To cure or as-
suage Frenzy
and Madnes.*

Wrap the
head and feet
in, and smell
at, Popillon
(with Vinegar
mixed), and
Rue.

.13^{ma}. Me.

*To cure
Cramp.*

Use our
Quinte Es-
sence or Burn-
ing Water.

The .12. medicyn for to cure þe feure agu, and þe lunatik man and womman / discreet maistris seyn. þat þe feure agu. comounly is causid of a uolent reed coler adust, and of blood adust, and of blak coler adust, and sumtyme of oon of þese adust, and sumtyme of two togidere. and sumtyme of .3. togidere / and þefore þe feure agu is þe posityue degree. and in þe superlatyue degree, comparatif gree *and* superlatif gree / For þe feure agu hap comounly alienacioun of witt, *and* schewynge of þingis of fantasy / And 3e schal knowe weel whiche ben þe humouris adust þat causen þe feure, be þese *tokenes / Forwhi, if þe pacient seiþ þat he seiþ blak þingis. þanne blak coler, þat is, malencolie is adust / *and* if he se þingis of gold / reed coler is adust / if reed þingis, and schewynge of blood. þanne blood is adust / And if he seiþ þat he seiþ alle þese .iiij. þingis. þanne alle þe humouris ben adust / For as myche as brennyng watir ascendip to þe heed. and gladly wole a man drynke / And siþ þat feure agu. regnep in þe regioun of þe heed / þe philosophis counceillis þat þe pacient schal not resceyue it in þis sijknese / but it is nedeful þat he take oure 5 essence af gold and of peerl, meynying þe 6 part of 5 essence of watir of rose, violet, borage, and letuse / and þanne 3e schulen haue an heuenly medicyn to cure perfiztly þis sijknese.

For to cure þe frenesye and woodnes, or ellis at þe leeste to swage it / take a greet quantite of popillon. and þe beste vynegre þat 3e may haue. and a good quantite of rewe domestik, weel brayed, and meyngid wiþ þese forseid þingis, and biclippe þe heed and þe feet of þe pacient *with* þis medicyn. and sum perof putte to his nose-brillis. þis medicyn anon puttip away þe frenesye *and* þe schewynge of fantasies / it curip also wode men *and* lunatike men. and it restorip aȝen witt and discrecioun. *and* makip al hool and weel at eese.

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtyng *and* þe febilnes of þe senewis, as it schewip sumtyme yn medicyns maad of elebore, þer is no þing þat puttip away þe

craumpe as doip oure 5 essence aforeseid, or ellis * brennynge [* Fol. 24b.] watir in stede of it.

The .14. medicyn, to caste out venym fro mannys body / take oure 5 essence, and putte perine fleisch of a cok, neysch soden and sotilly brayed, note kirlnelis, fyn triacle, radisch, and garleek smal brayed, and opere pingis pat ben goode to caste out venym, as comoun bookis of fisik declarip / And also, to comforte pe herte, putte yn oure forseid 5. essence, pe 5. essence of gold and of peerl. and he schal be delyuerid perof and be hool.

14^{ma}. Me.

To cast poison out of a man's body.

Take our Quinte Essence, with cock's flesh, nut-kernels, &c., and Quinte Essence of Gold and Pearls.

The .15. medicyn, to make a man pat is a coward, hardy and strong. and putte a-wey almaner of cowardise and drede / I seye 3ou forsepe pat no ping may telle alle pe myraclis vertues pat god hap maad in oure 5 essence. and not al oonly in him. but also in to his modir. pat is to seye, fyn brennynge watir ; for to cure pis sijknesse. take a litil quantite of oure 5 essence. and putte perto double so myche of brennynge watir. and a litil quantite of pe iuys of eerbe pione and of saffron distillid togidere. and a litil of 5 essence of gold and of peerl, and zeue it him to drinke. and aftir sodeynly, as it were by myracle, pe coward man schal lese al maner drede and feyntnes of herte. and he schal recouere strenkpe pat ys lost by drede, and take to him hardynesse. and he schal dispise deep. he schal drede no perelis, and passyngly he schal be maad hardy. pis is trewe, for it hap ofte tymes by oolde philosophoris [bene] proued / perfore it were a greet wisdom pat cristen princis in bateilis azen hepene men hadde wiþ hem in tonnes brennynge watir pat bei myzt take to euery fiztyng man half a rizt litil cuppe ful perof to drynke in pe bigyunyng of pe batel. and pis priuete owith to be hid from alle enemyes of pe chirche, and also * princis and lordis ministringe þese pingis schulde not telle what it is.

15^{ma}. Me.

To make a Coward bold and strong.

Give him our Quinte Essence with twice as much Burning Water, and a little Peony Juice and saffron, and Quinte Essence of Gold and Pearl. The coward shall lose all faintness of heart, despise death, and dread no perils.

Therefore Christian Princes should have tuns of Burning Water, and give every fighting man a cup before battle with [* Fol. 25.] the heathen.

The .16. medicyn azens pe feuere pestilenciale, and pe maistrie to cure it ; forsepe holy scripture seiþ pat summe tymes oure lord god sendiþ pestilence to sle summe maner of peple, as it is seid deuteronium 28 in pis maner " Si

16^{ma}. Me.

To cure Pestilential Fever (when not sent as a punishment by God).

God says in
Deuteronomy
xxviii. that if
men will not
hear His voice
and obey His
command-
ments, pesti-
lences shall
come on
them.

These plagues
a man would
be a great
fool to pre-
sume to cure;

but all other
pestilences

from evil
planets may
be cured by
our Quinte
[Nota bene.]
Essence with
Aloes, Eu-
phorbium,
&c.,
[* Fol. 25b.]

and a laxative
Quinte Es-
sence that will
send the pa-
tient to stool
once a day.

He must also
take every
morning an
egg-shell-full
of Burning
Water, and 2
or 3 pestilence
pills in our
Quinte Es-
sence,
and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledicciones; iste maledictus eris in ciuitate &c." et infra. "ad-iungat tibi pestilen-
ciam donec consumat te de terra, percuciat te dominus egestate, febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem, et infra "percuciat te dominus vlcere egipti et partem corporis per quam stercora egerantur. scabie quoque, et prurigine, ita ut curari nequeas, percuciat te dominus necessitate ac furore mentis" // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponysche synne // Also þe schal vndirstonde þat men may die in .iiij. maners. in oon maner by naturel deep in þe teerme þat is sett of god / In anopir maner bi violent deep. and also in þe .iiij. maner occasionally wipinwe þe teerme þat is sett of god. as þo men þat to myche replecioun, or to greet abstynence or by desperacioun, or ellis by negligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffrip to come to mankynde by perilous influence of yuele planetis; by þe grace of god and good gouernaunce may be curid. partialy wip oure 5. essence. and þerinne putte a litil of aloes epatik and euforbij, and a litil of ierapigra galiene and of 5 essence, of þe rote of lilie and also of gold and peerle, capilli veneris *and ysop. for þese þingis ben nedeful to sicke feueris and apostemes / it is nedeful also þat wip þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde. and þat þe pacient so myche resceyue in a natural day þerof þat he may go weel oonys to sege. and so lete him vse þis laxatif .3. in þe woke; But be weel war þat he take wip oure quinta essencia but rizt a litil quantite of þe laxatif at oonys, as I tolde þou tofore, for peril þat miȝte bifalle. and euery day take he by þe morowe an eye-schelle ful of good brennyng watir, and þe corrupt eyr schal not noye him, and also vse in þe dayes. two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir, and al þe hous of þe pacient schal be encensid

¹ MS. volueris.

strongly .iij in þe day wip frank-encense. mirre. and rosyn.
 terbentyn and rewe. and þis is perfizt cure for þe feuere pesti-
 lence / And þus 3e may wip þis 5 essencijs cure alle þese sijk-
 nesses aforeseid, and manye opere, as it were by myracle, if 3e
 worche disc[r]eetly as I haue toold 3ou tofore / Now here
 I make an eende of þis tretis þat is clepid þe mooste and þe
 souereyneste secrete of alle secretis. and a passynge tresour
 þat may nouzt fayle // O quantum malum foret, si hic
 liber perueniret ad manus hominum mundanorum, ad noticiam
 tirannorum, et ad seruicium reproborum. quia sicut sancti per
 hunc librum poterunt continuare opera vite christiani diucius
 et vehemencius, ita et reprobi possent peruerso vsi diucius
 perseuerare in malo. ego autem, quantum in me est, propter
 solos sanctos librum hunc constituo, et ipsum custod[iæ] ihesu
 Christi commendo nunc et in eternum // = //

house with
frankincense,
&c.

Here is an end
of this most
sovereign of
all secrets.

What ills will
befall if it gets
into tyrants'
and repro-
bates' hands
and prolongs
their life in
evil. I will
keep it for
holy men
alone; and I
commend it
to Christ's
keeping now
and ever.

Explicit librum de maximis secretis essencie quinte &c.

NOTES

ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten fæces of wine'??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged, to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If the original *liquibles* cannot be retained I should substitute the word *liquiables*, meaning those things which can

be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals &c. is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

GLOSSARY.

Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Aque*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.

Aischin, p. 4, l. 10, ashes.

Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφί on both sides, and φέρω I carry.' *Dict. of Gr. and Rom. Ant.*

Anele, p. 6, l. 26, &c., heat?

Apostemes, p. 24, l. 24, imposthumes, boils.

Appeire, p. 3, l. 12, impair, worsen.

Arreins, p. 2, l. 25, spiders.

'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.

Colaciouns, p. 18, l. 21, ?comments, homilies.

Comounne, p. 3, l. 35, communicate.

'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.

Deedly, p. 3, l. 24, liable to death, mortal.

Departynge, p. 5, l. 14, parting, separating.

Depurid, p. 9, l. 27, purified.

Distillatorie, p. 10, l. 24, a still.

Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'

'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips*.

Encorpere, p. 13, l. 4, ?mix.

Euforbii, l. 21, l. 3 bot. 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd

from the Name of his Physician *Euphorbus*.' *Phillips*.
Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips*.

Funter, p. 18, l. 3. ?

Fyme, p. 10, l. 2 bot., mud, clay.

Gerapigra galieni, p. 3, l. 29,
iepa nikpa Γαληνου.

Giltid, p. 7, l. 3, having the properties of gold communicated by it.

Hide, p. 13, l. 18, ? for *hideus*; compare the Harleian reading 'unkinde.'

Kynde, p. 1, l. 12, all creatures; l. 13, nature, tone;

'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultramarine* is made. . . much us'd in Physick.' *Ph*.

Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom, having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' *Phillips*.

Liquibles, p. 7, l. 6 bot., melt-able metals.

Lymayl, p. 8, l. 6 bot., Fr. '*limaille* : f. File-dust, pinne-dust.' *Cotgrave*.

Marien Bath, p. 12, l. 7 bot., Balneum Mariæ, a Chemist's bath. '*Bain de Marie*. Mari-ries bath; a cauldron, or kettle full of hot water.' *Cotgrave*.

Medle, p. 19 last line, mix.

Medulla, p. 18, l. 3, pith.

Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed with; some call it a Fire-Stone.' *Phillips*.

Mercuriale, mercurie, p. 21, 19, &c., 'Mercury . . . among Chymists . . . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit* . . . Also the Name of a purging Herb of which there are two sorts, viz. *Good Harry* and *Dog's Mercury*.'

Morsus Gallinæ, the Herb Hen-bit or Chick-weed. *Phillips*.

Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quick-silver, or any other Metal, is dissolved in an *acid Menstruum*.' *Phillips*.

Neischede, p. 7, l. 2 bot., made nesh or soft.

Oo, p. 4, one.

Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' *Phillips*. Fr. '*Populeon*. Popilion, a Pom-pillion; an ointment made of blacke Poplar buds.' *Cot*.

'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' *Phillips*.

Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Fæces* or Dregs; the Spirit, chief Force, or Virtue of any thing.'

Reme, p. 9, l. 5 bot., A.-S. *reoma*, a strap, thong.

Reparale, p. 8, l. 21, ?

Restreyne, p. 7, l. 8, retain.

Reward, p. 2, l. 4, 7, regard.

Rotombe, p. 10, l. 3 bot., a chemist's vessel of some kind.

Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips*.

Stafisagre, p. 20, l. 1, 'Staphisagria, the Herb Staves-acre, or Lice-bane.' *Phillips*.

'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips*.

To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips*.

Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'

'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Ph*.

Woodnes, p. 22, l. 23, wildness, madness.

Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' *Ph*.

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